

NATIONAL ANTI-SLAVERY STANDARD.

This settled that charge. We next took up the subject of the thief. I requested the officer to show me the warrant; which he refused to do. I appealed to the judges, and they ordered him to exhibit it; when it appeared to have been issued that morning by the magistrate who was the subject of complaint. A number of colored people had collected about the door, and among the number was Messy Houston. I called her in, and upon interrogating her, it was discovered that she had no witness, and of course had made no complaint. So that the magistrate, after consulting with the other members of the court that had been seated, respecting the mayor's having given Mary a bad character was as good-natured as the other charges made against her. I had seen him that morning. It was true that he was too well to leave his home, but it was not true that he had given the woman a bad character. I then took from my pocket a certificate, written with his own hand that morning, stating in substance that she had lived in his family a considerable time, during which she was a faithful servant, and had conducted satisfactorily; and that he knew of nothing against her character, except the circumstances out of which the present difficulty arose. The alderman's plan was completely frustrated. The judges remanded him severely, and intimated that they should commit him to prison, till the child should be restored to its mother. At this stage of the cause, there was a great evidence of great alarm, and said, "If you hear him direct it, I will return the child by 8 o'clock to-morrow morning." The case was then adjourned to the afternoon of the next day. A few minutes after leaving the judge's chambers, the alderman stepped up to me, and said that if the woman would call at his office the next morning, she would find her child there, and might have it. I gave him to understand that she would not call at his office; that the child must be returned to the place whence it was taken; and that he must accompany it in his own proper person, or must again appear before the judges. He manifested great reluctance to do either; and we parted. The next morning, soon after daylight, the child was deposited in the arms of its mother at the place whence it was taken, in the presence of the "squires," who attended and witnessed the transaction, security being given for its support in due form. Being informed of this result, I called upon Judge Shippen, and gave him the information; and here the matter ended.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 13, 1843.



REPEAL EXCITEMENT.

PHILADELPHIA, July 6th, 1843.

My letter of the 24th ult. which you have only now published, gives an account of but the beginning of the repeal excitement on the abolition question. The fervor has continued ever since; and meeting after meeting has been held of the most excited character. When I wrote to you, the question was pending whether the report of the committee censoring O'Connell for his interference should be heard. This question was decided in the negative; the committee was dissolved, and the pro-slavery party, as I call them, was defeated. Mr. Stokes, the chairman of the association, and leader of this party, gave notice of his intention to resign, and appointed a special meeting to hear his reasons. In the meantime, however, was procured a popular Catholic priest to attend this meeting, and lend the weight of his sacerdotal office, and of his talents as a popular declaimer, to the work of mudding all that had been done on the previous question. His efforts were fully successful. Dr. Moriarty, the priest allied to the most unscrupulous misrepresentations of the abolitionists, and by his artful perversions of the truth, succeeded in changing so far the mind of the association, that they recommended their decision, to hear the report of the committee, decided that the report should be heard, and finally appointed a committee to remonstrate with the purpose of the committee to resign. At a subsequent meeting, Mr. Stokes, it is said, withdrew his resignation.

In the meantime, the executive committee of the Pennsylvania Anti-Slavery Society, who as a body were most unjustly and slanderously assailed by Dr. Moriarty, resolved to take some measures to vindicate themselves before the repeal association, from the imputations cast upon them. Previous to any action, however, two of their number waited upon Dr. Moriarty, and stated their belief that he was laboring under some wrong impressions on some of the subjects of his speech, and intimated a desire to correct his misapprehensions. He abruptly declared that he believed he was not under any misapprehension, and that he did not wish to have any conversation on the subject. He positively declined "answering any inquiries, or hearing any explanations." After a brief interview, in which the doctor was barely civil, and by means polite, they left him. Our committee then ordered to be drawn up a short and respectful letter, to reply, we were passionately refused a hearing. At the same meeting, the work of misrepresentation was renewed, and Mr. Robert Tyler was destined with unabashed applause, in a speech full of coarse vituperation, and bold violation of common sense. Some idea may be formed of the facts, and character and professed aims of the Philadelphia repeal association.

I must not make upon your mind the wrong impression, that all the Philadelphia repealers are persons of the character these facts would suppose them to be; or that all the members of the association would sanction the above procedure. There is a respectable, and perhaps a large minority, of a very different spirit; men who love repeat, for repeat's sake; true Irishmen, advocates of liberty for all that are oppressed; men who sympathize with O'Connell, and appreciate the broad principles on which the repeal movement is based.—These men, disgusted at the course of the majority, did not—many of them, at least—attend the last mentioned meeting. Some of them had resigned; and for various reasons the majority were allowed to have everything their own way. When I speak, therefore, of the repeal association of Philadelphia, I mean to be understood as speaking of the majority of that body. With this explanation, having finished all that I have to say in the way of narrative, allow me to add, in a few words, one or two of the conclusions to which I have come, from an observation of this whole matter from the beginning. I mention these conclusions more particularly for the benefit of our repeat friends across the water.

First, then, the repeal association of Philadelphia is to be understood as the condition of the people of color in which both liberal and tory periodicals combine in war-

against ABOLITION, PRO-SLAVERY SOCIETY. If other proof than what is contained in this and my preceding letter, is required to sustain this assertion, take the following:

1. This association, contrary to one of its specific rules, which excludes abolition by name from discussion at its meetings, has again and again permitted that subject to be introduced, and both the doctrine and its advocates to be introduced and discussed; and it has permitted the introduction of this subject only when the object was opposition and denunciation. 2. At the first meeting I attended of the association, the president of the Foreign and apparently accountable speaker, was an individual declared by the president to be "owner of one hundred slaves." He was the president's particular friend, General Brisbane, of Georgia. 3. The president, Mr. Stokes, is married into a slaveholding family, and is believed, on this account, to have an interest, direct or indirect, in slavery. 4. Mr. Stokes, the president, was the leader in the committee which reported those resolutions of implied censure upon Mr. O'Connell, for his abolition speech. 5. When these resolutions were under discussion, and when the president left the chair to advise them, he selected to occupy his place, a vice-president of the society, who is known *hukku*, yes, KNEADON—one who has proved to be such, to the mortification of many, and who, perhaps, before the next time you hear from me, will be so convicted before a legal tribunal. I mean John McLaughlin, the livery stable keeper, who was concerned with Watson, the gambler, from Virginia, in the abduction of Mary Loudon, last summer, from the United States Hotel in this city, and who was bound over for the same, at the time. He was proved to have received twenty dollars for the part he took in this matter, but escaped conviction, from the fact that there was not sufficient testimony to prove the woman was a free person, and not a slave. This woman has, however, in the last month, been proved to be legally free, before a Charleston (S.C.) court, and taken out of the hands of the slave trader in that city, to whom Watson had consigned her for sale, and was sent to the North. She is now here in this city, preparing to commence suit against the men who kidnapped her. John McLaughlin, a vice-president of the Philadelphia repeal association, is one of those men. The resolutions censuring Mr. O'Connell's abolition speech, were adopted by the association. Dr. Moriarty, a Roman Catholic priest, was allowed, without calling it to order, to occupy a large portion of the time of the association in a tirade of abuse upon abolitionists; and all he said was received with applause.

Robert Tyler, on another occasion, made a speech of a similar character, and was allowed to do so, and again received applause. The only "word's convention" sat before the deathbed of O'Connell's himself, and other speakers, were active members.

To the English abolitionists, who are well known for their frankness and straightforwardness, and for their uncompromising adherence to the cause of freedom, we are not equalled in any country. In all the meetings of the repeal association, the leading anti-slavery speakers of England and Scotland are among the most zealous friends of reform in that country. Joseph Sturge is a distinguished advocate of the repeal of the corn laws, and of universal suffrage. George Thompson, a man of the highest talents, the strongest of the condition of the people there, and for some time before leaving England, devoted himself wholly to the anti-slave law reform. Dr. Thomas Paine, of Liverpool, and the author of the *Age of Reason*, was one of the most intimate friends of Jeremy Bentham, and a thorough abolitionist. He was a member of the London anti-slavery convention. Mr. Astley, of London, another radical reformer, and a strenuous advocate of the cause of the poor, rates, was also a member. So likewise was Mr. Bourne, of Birmingham, a radical reformer, and a particular friend of Daniel O'Connell. These are among the leading names of the English anti-slavery party, and are to be liberal principles. That is not the only opportunity of abolition in England, are to be found in every party. All we have to do, is to make all who are not so liberal as we are, to be so.

The recent repeal convention did not assemble till one month after the speech in question was delivered, and the address which occasioned that speech was seen in the Philadelphia nearly a year ago. The American Anti-Slavery Society, has any representatives in that convention? The only "word's convention" sat before the deathbed of O'Connell's himself, and other speakers, were active members.

To the English abolitionists, who are well known for their frankness and straightforwardness, and for their uncompromising adherence to the cause of freedom, we are not equalled in any country. In all the meetings of the repeal association, the leading anti-slavery speakers of England and Scotland are among the most zealous friends of reform in that country. Joseph Sturge is a distinguished advocate of the repeal of the corn laws, and of universal suffrage. George Thompson, a man of the highest talents, the strongest of the condition of the people there, and for some time before leaving England, devoted himself wholly to the anti-slave law reform. Dr. Thomas Paine, of Liverpool, and the author of the *Age of Reason*, was one of the most intimate friends of Jeremy Bentham, and a thorough abolitionist. He was a member of the London anti-slavery convention. Mr. Astley, of London, another radical reformer, and a strenuous advocate of the cause of the poor, rates, was also a member. So likewise was Mr. Bourne, of Birmingham, a radical reformer, and a particular friend of Daniel O'Connell. These are among the leading names of the English anti-slavery party, and are to be liberal principles. That is not the only opportunity of abolition in England, are to be found in every party. All we have to do, is to make all who are not so liberal as we are, to be so.

On these facts I rest my assertion, that the "Repeal Association of Philadelphia is an anti-slavery, pro-slavery society." My next conclusion is, that a large proportion of our native American repealers are selfish, designing men, who are actuated not so much by a desire for Irish liberty, as for their own aggrandizement. They have no genuine love of liberty in their hearts. They are using the repeat movement for their own ambitions and selfish purposes. The Irish are an unsuspecting, credulous people; and of this trait in their character these crafty, American, spurious repealers, take advantage. By their hypocritical professions of regard for O'Connell, they gain the ear of the honest, unsuspecting Irishman, and with their feigned admiration and praise of his fatherland, they find access to his heart. Warning themselves thus into the confidence of these credulous people, they prepare to use the popularity which they then acquire, for their own selfish purposes. The very men whom they now flatter, they would betray, if it should ever suit their interests to do so. If this were not now manifest, mark if the issue do not prove it.

How much love of liberty and love of Ireland there, then, think you, in the repeat association of Charleston, that could be dissolved by a single anti-slavery breath of Daniel O'Connell? and how much more love of liberty in all the associations? We need not, however, go into all the details of the case, to see that the repealers, in their ignorance, are quite as bad as the slaves. And if the miseries in these associations, who unite with the liberators, in his detestation of slavery, have any regard for their cause or their reputation, they will refuse to co-operate with an organ of the repeat association.

From the *Public Ledger*.

STATEMENT OF THE PHILADELPHIA ANTI-SLAVERY SOCIETY.

The following statement will be given up to answer to certain charges made against the abolitionists of Philadelphia and elsewhere, by Dr. Moriarty, at a meeting of the repeat association of Philadelphia, held the evening of the 28th ult., and was sent to us with a copy of the paper, which was referred to.

It was then decided that the report should be heard, and finally appointed a committee to remonstrate with the purpose of the committee to resign. At a subsequent meeting, Mr. Stokes, it is said, withdrew his resignation.

In the meantime, the executive committee of the Pennsylvania Anti-Slavery Society, who as a body were most unjustly and slanderously assailed by Dr. Moriarty, resolved to take some measures to vindicate themselves before the repeal association, and by his artful perversions of the truth, succeeded in changing so far the mind of the association, that they recommended their decision, to hear the report of the committee, decided that the report should be heard, and finally appointed a committee to remonstrate with the purpose of the committee to resign. At a subsequent meeting, Mr. Stokes, it is said, withdrew his resignation.

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